

THE BAIN MS.

BY BRO. W. J. HUGHAN, P.G.D.



IT is most unfortunate that we know nothing of the early custody or history of the "Bain MS.," nor, for that matter, are we any better situated as respects the "Phillipps MSS.," Nos. 1 and 2, save that the senior document of the two was probably transcribed for Mr. Richard Banckes, who was elected to the Court of Assistants of the Masons' Company in 1677, and whose father was Master in 1647; or it may have been written for the latter by Mr. William Hammond who was Clerk to the Company, 1677-1678.

The discovery of the "Phillipps MSS." was due to the well directed researches of the late Rev. A. F. A. Woodford, M.A. (my lamented collaborator in the study of the "Old Charges,") and the late Bro. G. W. Speth, so long the beloved Secretary of our Lodge. Bro. Woodford found that the "Wilson MSS." were bought by Sir Thomas Phillipps, and that the present owners are the Rev. J. E. A. Fenwick and Mrs. Fenwick, Thurstane House, Cheltenham; so he applied for permission to have what he deemed to be the "Wilson MS." (noted in the manifesto of the "Lodge of Antiquity" of A.D. 1778) duly copied. The transcript was published in the *Masonic Magazine* for April, 1876, and in the *Archæological Library*, vol i., of A.D. 1878, with a few lines in facsimile.

In 1888, Bro. Speth went to Cheltenham to see the MSS. for himself, the result being of rather a startling character, as he discovered the MS. was not the one he believed it to be; the "Wilson MSS." having been sold by Bardwell & Sons, Sheffield, in June, 1843, whereas the one in question was obtained from Mr. Bohn *two years before*! Another correction being also needful, as the MS. thus reproduced is the "Phillipps No. 2," which occurred for sale in a catalogue by John Cochran in 1829. It is most remarkable that these two MSS., having virtually the same text, should have been secured for the same Collection from different dealers. Still more interesting is it to know that there is another copy, of about the same date of transcription, and of the same family of MSS., agreeing practically with the other two, and is known as the "Bain MS." It cannot be traced until it occurred for sale by Sotheby, Wilkinson & Hodge in 1894, and is thus described in the printed Catalogue, viz. :—

"1203. Freemasonry. History of Freemasonry in England, with the Rules and Regulations of the Craft. MS. on Vellum. *Sæc.* XVII."

My old friend, Bro. Geo. Washington Bain, of Sunderland, became the purchaser, after whom I named it; but during this year it has changed hands, the present owner being Bro. Reginald A. Wilson (son of the well-known D.Prov.G.M. of West Yorkshire), of West Field, Armley, Leeds, who, happily, has not altered its title, and is anxious to make its character known to the Craft, much to my satisfaction.

As soon as possible it will be well to secure copies of all such documents remaining unpublished, and I know of no medium equal to our Lodge for that purpose.

According to Dr. Begemann's able classification, this trio belongs to the Grand Lodge Family (branch A), and has as companions, the valuable "Grand Lodge MS., No. 1, A.D. 1583, (Library of Grand Lodge), the "Kilwinning" ("Mother Lodge

Kilwinning No. 0," Scotland), and the "Cama" ("Quatuor Coronati Lodge" Library). There is nothing in the text of these three MSS. under consideration requiring particular mention, and as they are virtually in agreement, the two "Phillipps" and the "Bain" may be accepted as transcripts made about the middle of the seventeenth century, from a much earlier prototype.

The "Bain," *as the other two*, is written on vellum, within two rubricated lines ($7\frac{3}{4}$ in. by $4\frac{1}{2}$ in.), the size of the leaves being fully 10in. by nearly 7in., and apparently by two different scribes. On the outside of the limp cover is the word "Masonry," and the number "B 140," of a later date; and once it had the name of the owner thereon, but I can only now decipher "——— Surgeon, Southwark Park." It seems to me to be the oldest, as respects transcription, of the trio, and the writing on the thirty-two pages (two of the eighteen leaves being blank) is larger than that of the other two codices, the caligraphy of the set being superior to several of their compeers.

Although the text of the "Bain" is not noteworthy, its great value and interest is centered in the bare possibility of its being the Masons' Company MS., but if not, the probability is in favour of it and the two others being transcripts of the original MS., which so far has eluded detection.

The question as to the missing Masons' Company's MS. has been duly considered in Bro. Edward Conder's invaluable "Records of the Hole Crafte and Fellowship of Masons" (1894), and my "Old Charges of British Freemasons," 1895; but a few words on the subject may not be inappropriate just now.

There was a speculative body of Masons, known as the "Acception," which assembled under the wing of the Masons' Company; records still existing from the year 1620-1. This Lodge of Accepted Masons had one or more copies of the "Old Charges," which were used at Initiations. According to an inventory of 1665, the Company was possessed of "One book with the constitutions which Mr. flood gave," and "One other book of Constitutions," and in an inventory of 1676, the two lines read "One book of the Constitutions of the Accepted Masons" [or "Old Charges"] and "One book of the Ancient Constitutions and Orders" [of A.D. 1481, passed by the Court of Aldermen]. Still another Inventory, of 1695, makes mention of "an old Booke of Masons' Constitutions," and that of 1722 describes at more length the MS. which particularly concerns us, viz. :—

"A Book wrote on parchment and bound or sticht in parchment containing an account of the Antiquity, Rise and Progress of the Art and Mistery of Masonry."

This, undoubtedly, as Bro. Conder states, "is the copy of the Old Charges or Constitutions of the Accepted Masons mentioned in the previous inventories," and evidently is also the document noted by (it is supposed) Sir Francis Palgrave in the "Edinburgh Review," 1839, but, alas, it has been lost sight of, hence the interest and value of this trio of MSS. Presumably it was not in the archives of the Company in April, 1839.

I do not think it possible that either of the trio was written earlier than about 1650, which would not be old enough for the original MS. of the "Old Charges" owned by the Company, though the middle of that century would do for a transcript made and utilized for the "Acception." In that case the "Bain MS." which is "wrote on parchment, and bound or sticht in parchment," would precisely suit the conditions, and so would either of the other two MSS., known as the "Phillipp's Nos. 1 and 2," for that matter; though the preference, I think, should be given to the senior of the

three. In fairness, however, it must be conceded that the difference of age is but little, and either would answer to the description because of their general caligraphic features, similar text, and almost identical style.

There are also scrolls that may put in claims for recognition for various reasons, though not, to my mind, of the force and probability of the foregoing. The mere fact of having the Masons' Arms at the head of a MS. would not be of any weight, for though granted to the Masons' Company in 1477, that distinction was subsequently adopted by the Fraternity generally. The most important of this class is the celebrated "William Watson MS.," but there are several more, such as the "Colne" Nos. 1 and 2, the "Colonel Clerke," the "Foxcroft," the "Scarborough," and (particularly) the "Antiquity" of A.D. 1686. The latter scroll has the Arms of the City of London, and those of the Masons' Company emblazoned on separate shields, above being the Royal Arms with the letters "I. 2. R." (James II., King); the conclusion of the MS. reading:—

"WILLIAM BRAY FREE-MAN OF LONDON AND FREE-MASON. Written by ROBERT PADGETT Clearke to the Worshippful Society of the FREE-MASONS of the City of London in the second yeare of the RAIGNE of our most Gracious Sovereign Lord KING JAMES the Second of England, etc. Annoq Domini 1686."

Bro. Conder states that the Padgett family belonged to the regular Masons' Company, but he has failed to find the name of *Robert Padgett*, and certainly he was not the Clerk either in 1686 or at any other time.

All these codices (ten in number), having the Masons' Arms delineated thereon, are in the shape of rolls, not in *book form*, as was the original "Old Charges" of the Masons' Company; besides which there are several important variations in their text, four having the declaration that Edwin "was made Mason at Windsor," while others contain recitals of a peculiar character; whereas the "Bain" and "Phillipps MSS. Nos. 1 and 2" are practically in agreement as to their recitals, and in other ways precisely correspond to the statement in the Inventory already noted.

"When any fellow shall be received and allowed these Charges might be *read* unto him." "W. Watson MS."

It is this custom which constitutes the great value of these "Old Charges;" the copy of the Masons' Company doubtless being utilized at the meetings of the "Acception" from 1620 onwards, and still earlier, while at other Lodges copies were likewise similarly used. It is quite probable that in the "Sloane No. 3848" we have the actual MS. read to Elias Ashmole and Col. Henry Mainwaring, the other initiate, who were accepted at Warrington in 1646, for it was transcribed on the 16th day of October when the meeting was held by Edward Sankey, who was a son of Richard Sankey, a member of this Lodge. Bro. W. H. Rylands ("Freemasonry in the Seventeenth Century," 1881) observes that "it is a somewhat suggestive fact" that the MS. was thus transcribed and signed, and considers that "there is not a scrap of evidence that there was a single operative Mason present." I fully accept my esteemed friend's verdict as recorded in his able paper herein noted.

Elias Ashmole in his account of his visit to the Lodge of the *Accepted* Masons on March 11th, 1682, at Masons' Hall, London, when six gentlemen were admitted "into the Fellowship of Free Masons," makes no mention of an "Old Charge" being read,

though most likely there was; and quite probably the "Bain MS.," or one of the two "Phillipps" was the one so employed, but absolute certainty as to such is at present impossible.

I congratulate Bro. Reginal A. Wilson on his acquisition of such an interesting and valuable copy of the "Old Charges"; and desire also to express my appreciation of its reproduction from a transcript made by him, which he and Bro. Watson have carefully compared with the original.

The portions in *facsimile* will serve well to test the accuracy of the transcription, which, to my mind, appears quite perfect, and worthy of being one of the series of "Masonic Reprints" of the Lodge "Quatuor Coronati," No. 2076, London.

Note.—The horizontal lines denote the termination of each page in the original MS. The old English lettering indicates the rubricated portions of the manuscript.

1

The might of the father of Heaven &
the wisdom of the glorious sön through
y^e grace and goodnes of y^e holy Ghost
y^t bene three psons and one God be
wth us att our begininge and geve
us grace soe to governe us here in
our liveing, that wee maie come to
his blisse that never shall have
endinge, **Amen**

10 **Good brethren** and fellowes
my purpose is to tell you, how and in what
manner wyse this worthey craft
of Masonrie was begone **And**
afterwards how it was kepte by worthey
kinges and princes, and by manie
other worshipfull men **And** allsoe to those
that here we will charge by the charges
that belongeth to every free mason to
keepe **For** in good faith and they take good
20 heed to it it is worthey to be well kepte for it is
a woorthey Crafte and a curious Science **For**
there be seauen Liberall Sciences of which

2

seauen it is one of them **And** y^e names
of the seauen sciences be theis **The**
first is **Grammar** and that teach-
-eth a man to speake truelie and to
write trulie **The** second is **Rhetorick**
and that teacheth a man to speake
faire in soft termes, **The** thirde is

The might of the father of Heavens
the wisdom of the glorious Son through
y.^e grace and goodness of y.^e holy Ghost
y.^e bond these y^e sons and our God be
wth us att our begiininge and geve
us grace soe to govern^e us here in
our living, that wee mai^e come to
his blisse that never shall have
endinge. Amen

Good brethren and fellows
my purpose is to tell you, how and in what
manner wyse this worthe craft
of Masonrie was begonne. And
afterwards how it was kept by worthy
maistres and primos, and by many
other worshipfull men. And also to those
that here we will charge by the charge
that belongeth to every freemason to
keepe for in good faith and they take good
hood to it it is worthe to be well kept for it is
a worthe craft and a curious science for
there be many liberal sciences of which

30 **Dialectick** or **Logique** and that
 teacheth a man for to deserue or
 knowe truth from falshood **And**
 the forth is **Arithmetick**, which
 teacheth a man to recon and to
 count all manner of number,
The fifte is **Geometrie**, and that
 teacheth a man the mete and
 measure of earth and of all
 other things, the w^{ch} science is
 40 called **Masonrie**. And the sixt
 Science is called **Musicke**, and that
 teacheth a man the crafte of Song
 and voice of tongue and Organ
 Harpe and trūpe **And** the vijth Science
 is called **Astronomy** and that teacheth
 a man to know the course of the

sonne, of the moone, and of the
 Starr's, **These** be the seaven liberall
 Sciences, The w^{ch} seaven be all
 50 found by one Science that is to say
Geometrie, And this maie a man
 prove that all the Science in the
 world is found by **Geometrie**, for
Geometrie teacheth a man measure
 ponderacoñ, and waight of all
 manner of things on earth **ffor**
 there is noe man that worketh anie
 crafte, but he worketh by some
 measure, **Nor** noe man buyeth or
 60 selleth, but by some measure, or
 some waight, **And** all this is
Geometrie And theise Marchannts,
 Craftesmen and all other of
 the vij Sciences, and especially
 the plowman and the tillers of
 all manner of graine and seedes,
 vyneplanters, and setters of other
 fruites are hereby directed ffor
 by **Grammar** nor
 70 nor **Astronomie** ne by anie other

of all the vij Sciences noe man
 findeth mett or measure w^{thout}
Geometrie, wherefore methinketh

that the Science of **Geometrie** is
most worthy that fyndeth all other,

Howe this worthy Science
was first begoone I shall tell you,
Before Noes floude there was a man
that was called Lameth (as itt is
written in the Bible in the iiiijth.
Chapter of **Genesis** **And** this
Lameth had twoe wyves, the one
wyfe hight **Ada**, the othe **Sella**,
By his first wife **Ada** he gott two
Sonnes the one hight **Jabell**, the
other **Juball**, **And** by the other wyfe
Sella he gatt a sonne and a daughter
And theis four Children founde the
begininge of all the Craftes in the wõrld
And this elder Sonne **Jabell** founde
the Crafte of **Geometry** and the
flockes of sheepe, and Lande in the
filde, and first wrought a houses of

stone and tree as it is noted in
the chapter abovesaid **And**
his brother **Juball** found
the craft of Musick, songe
of Tonge harpe and Organ
and the third brother **Tuball**
cayn found Smith's
craft of gould, silver, copper
yron, and steell, **And** the
Daughter found the craft
of weaving, **And** theis chil:
: dren knew well that God
would doe vengeance for
sin either by fyre or water
wherefore they wrott their
sciences that they had found
in twoe pillers of stone that
they might be found
after **Noes** floud **And** the
one was **Marble** for that
will not burne with anie
fire. **And** the other Stone was called **Laternes**
[for y^t would not drowne in any water
Our intent is to tell you

trulie howe and in what
manner theis stones were

found wherein theis sciences
120 were written **The** greate
Hermarines that was
Cubeis sone, the which
Cube was Sem's sonne This
same Hermarines was after :
: ward called **H**ermes, the
father of wisdom, he found
one of the pillers of stone and
founde the sciences written therein
and he taught it to other men
130 **A**nd att the makeinge of the
Tower of Babylon there was masonry
made mutch of **A**nd the
king of Babylon that hight
Nemrod was a mason himself
(as it is said with maisters of
History's **A**nd when the Cittie
of Ninivie and other citties
of the East should bee made
Nemrod the king of Baby :
140 : lon sent thyther
masons att the request of
the king of Ninivie his

cozen **A**nd when he sent
them forth he gave them a
charge in this manner.
That they should be true one
to another **A**nd that they
should love trulie together
And that they should serve
150 their Lord truely for their paye
soe that their **M^r** maie have
worship, and all that longe
to him, **A**nd other moe
charges he gave, and this
was the first time that ever
anie mason had anie charge of
his craft.

Moreover when **A**bra :
: ham and Sara his wife
160 went into Egypt, and there

taught the seaven sciences
to the Egyptians, he had a
woorthie schollar that hight
Euclide, and he learned
right well and was a maister

of the 7 sciences And in his
day's it befell, that Lords &
the Estates of the Realm
had soe manie sonnes that
170 they had gotten, some by their
wyfes, and some by other
lady's of the Realme (for
that land is a hot land &
plenteous of generation)
And they had not anie
competent livelyhood to
fynd their children wherefore
they took much care And then
the king of the land made a
180 great counsell and a parlia:
: ment, to witt howe they might
fynd their children honestlie
as gentlemen, and they
could fynd noe manner of
good anie waye. And then
did they proclaim through
all y^e Realme that if there
were anie man, that could
enforme them, that he should

190 come unto them, and he should
be soe rewarded for his travell,
that he should hold him well
pleased, And after that this
crye was made then cam this
woorthy Clarke Euclid and
said to the King, and all
his great Lordes If ye will
take me your children to go:
: vern, I will teach them one
200 of the seaven sciences, where:
: with they may live honestlie
as gentlemen should onder
a condiçon that ye will grante
me them that I may have

power to rule them, as the
 science ought to be ruled,
 And that, the kyng and all
 his counsaill grannted anon
 & sealed the Commission, And
 210 then this woorthy Clerke
 tooke to him theis Lordes
 sonnes and taught them the
 science of **G**eometrie in

practicke & for to worke in stones
 all manner of worthy woorkes
 that belongeth to building,
 churches, Temples, Castells,
 Towers, and manners &
 all other manner building
 220 and he gave them a charge
 in this manner.

The first is that

they should be true to the
 Kinge, and to the Lord that
 they serve And that they
 should love well together
 & be true each to other
 And that they should
 call each other his fellowe
 230 or els his brother, & not his
 servaunt nor his knave,
 nor none other fowle name,
 and that they should
 trulie deserve their paye
 of their Lorde or the

maister of the woorke that
 they serve & that they should
 ordain the wisest of them
 to bee maister of the woorke
 240 and neyther for love nor
 lineage, riches nor favour
 to sett another that hath
 litle cunninge to bee maister
 of the Lordes wooke where :
 : by the Lorde should be evil
 served and they ashamed
 And also that they should call
 the governors of the worke

maister in the time that they
 250 worke with him And manie
 moe other charges that are to
 long to tell And to all these
 charges hee made them sweare
 a great oath that men vsed in
 that time And ordained for
 them reasonable paye where :
 : by they might live honestlie
 And alsoe that they should
 come and assemble together

12

280 every year once howe they
 might worke best to serve
 their Lord for his profitt
 and to their own worshipp
 And to correct within them :
 : selues him that had trespassed
 against the crafte And thus
 was the Crafte grounded
 theare And that woorthie
 clerke Euclid gave it the name
 270 of **Geometrie** and now it is
 called through all this Land
Masourie.

Sithen longe after when
 the children of Israel were
 come into the Lande of
 behest that is nowe called
 amongst us y^e Countrie of
Jerusalem king David
 began temple that is called
 290 **Templum Domini**, and
 is named with us the Temple of

13

Jerusalem And the same kinge
 David loved well Mason's &
 cherished them much & gave
 them good paye And the charges
 and the manners as he had
 learned in Egipte given by
 Euclid and other moe charges
 which yee shall hear afterwards
 290 And after the decease of king
 David Salomon that was
 king Davids sonne performed

out the Temple that his
 father had begoone, & hee
 sent for Masons into diverse
 countries and Landes and
 gathered them together soe
 that he had fourescore
 thousand woorkemen that
 300 were woorkers of stones, &
 were all named Masons
 and he chose of them three
 thousand that were ordained
 to be maister's & govern^{rs}
 of his woorke.

And furthermore there
 was a king of another
Region that men called
 Iram and hee loved well king
 310 Salomon, And he gave him
 timber to his woorke And
 had a son that hight
Gynon and he was a mais:
 : ter of **Geometrie** and was
 cheife maister of all his
 Masons and was maister
 of his graveinge and carve:
 : ing, and all other manner
 of Masonry that longeth
 320 to the Temple And this is
 witnessed in the **Bible** in
 the iiijth booke of kings the
 third chapter And this
 same Salomon confirmed
 both Charges and manners
 that his ffather had geven
 to Masons and thus was
 that woorthy Crafte of

Masonrie confirmed in the
 330 Countrie of Jerusalem & ma:
 : nie other kingdomes.

Curious craftesmen walked
 about full wyde in divers countries
 some to learn more crafte &
 cunning and some to teach

them that had but little cun :
 : ninge and soe it befell there was a curious Mason
 hight Græcus
 that had been att the woork :
 310 : ing of Salomon's temple, &
 he came into ffrance and
 theare he taught the science
 of Masonry to men of
 ffrance And theare was one
 of a regall lyne of ffrance
 that hight Charles Martell
 and he was a man that loved
 well such a crafte and drew
 to this Græcus &
 350 learned of him the crafte

and tooke upon him the charges
 and the manners And after :
 warde by the grace of he was
 elected to be kinge of ffrance
 And when he was in his estate
 he tooke Masons, and did
 help to make men masons
 that were none, and sett them
 a woorke and gave them

16

hee

360 had learned of other ma :
 : sons, and confirmed them
 a charter from year to year
 to hold theire assemblie
 where they would and
 cherished them right much
 and thus came the crafte
 into ffrance.

England in all this
 season stood void of anie
 370 charge of Masonrie untill
 St. Alban's time And in

his days the king of England
 that was a Paynime did
 wall the towne ab^t that was
 called St Alban's And St
 Alban was awoorthie
 knight and steward of the

17

w

kinge's household, and he
had the govern^t of the realme
and also towne walls, and
loved masons well, and
cherished them much, and
he made theire paye right
good, (standing as the realme
did, for he gave ij^s a weeke and
ijj^d to theare cheer for before
that time throwe all the
land, a mason had but a
penny a day, and his meat
untill S^t Alban amended
it, And them a char:
: ter of the kinge and his
counsaille for to
and gave it the name of
an assemblie, and was

thereat himself, and help :
: ed for to make masons
& gave them charges as
yee shall hear afterwards
right soon.

After the death of
St Albans there came
into
England of diverse nationes
soe that the good rule of
masonrie was destroyed
untill the time of king,
Athelston that was a woor:
: thie kinge of England &
brought all this land
into rest and peace And
builded manie great woorkes
of Abbies
and other build:
ings, And he loved well
masons, and had a sonne

that hight Edwyn and hee
loved masons much more
than his ffather dyd And
hee was a great practizer

420 of **G**eometrie and he
 drue himself much to com :
 : mon and talke with mas :
 : ons to learne of them the
 crafte, **A**nd afterward for
 love, that hee had to masons
 and to the crafte, he was,
 made a mason & hee gatt
 of the kinge his father a
 charter of commission to
 430 hold an
 assemblie where they would
 the Realme once a year, &
 to correct within themselves
 faultes and tresspasses that
 were done within the Crafte
And he held an assemblie
 himself att Yorke and there
 he made masons and gave
 them charges and taught

440 them and
 commanded them to keep that
 rule for ever after **A**nd
 gave them the charter and
 the commission to keepe, and
 made an ordinance that it
 should be renewed from
 kinge to kinge **A**nd when
 the assemblie * * * * was
 gathered together, he made
 450 a crye that all olde masons
 and younge that had anie
 writeing or understandinge
 of the charges and manners
 that were made before in
 this land or in anie other
 that they should bringe
 and shew them furth,
And when it was proved
 there were found some
 460 in french, some in Greek,
 some in English, and
 some in other languages
 and they were all to

one intent And hee made a
 booke thereof how the
 Crafte was founded & hee
 himself bad and comãded
 that it should be read or
 told when anie mason
 470 should be made, and for to
 geve him his charges, And
 from that daie untill this
 time manners of masons
 have been kepte in that
 founde as well as men might
 governe it, Furthermore
 att divers assemblies
 certaine charges have
 been made and ordain'd
 480 by the best advice of maisters
 and fellowes.

Tunc unus ex senioribus
 tenet librum, et ille vel illi
 apponunt manus sup libru
 et tunc precepta debent legi.

Everie man that is

* * * * a mason take right
 good heed to these charges
 and if anie man find him :
 490 : self guilty in of theis char :
 : ges, that he amend him :
 self against God, And es :
 : pescially yee that are to
 be charged take good heed
 that yee maie keep theis
 charges right well, for it
 is a great perrill a man
 to forswear himself upon
 a booke, The first charge
 500 is this that yee shall be
 true men to God and holy
 Church And that yee use noe
 error nor heresie by your un :
 : derstanding or discretion, but
 bee ye discreet or wisemen in

each thinge * And alsoe that yee
know no treason nor treachery
but you amend it if

* And also that yee should be liege men
to the king of England with^t Treason or
any other falsehood.

23

if yee maye or els
610 warne the kinge or his
councell thereof And alsoe
yee shall bee true each on to
other, that is to say to every
mason of the Crafte of Ma :
: sonrie that be masons al :
: lowed ye shall doe unto
them as would they should
doe unto you And alsoe
that you keep all the coun :
620 : cells of your fellowes truelie
be it in lodge or in Chamber
and all other councells that
ought to be kept by the waie
of Brotherhood, And alsoe
that noe mason shall be
a Theif or farr forth
as he maie witt or know
And alsoe that ye shall be
true each unto other, and
630 to the Lord or maister that
ye serve and truelie to see
to his profitts, and his

24

and his advantage And
alsoe you shall call ma :
: sons fellowes or brethren
and non other fowle names
And alsoe ye shall not take
your fellowes wyfe in vil :
: lany nor desire ungodlie
640 his daughter nor his ser :
: vaunt nor putt him to noe
disworshipp And alsoe that
ye paie treulie for your meat
and drinke there where you
goe to bord where :
: by the Crafte mighte be

slaundered **Cheris** be the
 charges in generall y^t
 longeth to every true ma :
 550 : son to keepe both maisters
 & fellowes.

Reherse I will other char :
 : ges in singuler for mais :
 : ters and fellowes ffirst
 that noe maister or fellowe

shall take upon him anie
 Lordes worke nor anie other
 man's worke unlesse he
 knowe himself able and suffi :
 560 cient of cunning to performe
 the same, Soe that the crafte
 have noe Slaunder nor dis :
 : woorshipp thereby, but that
 the Lord maie be well and
 truelie served Also that
 noe maister take noe worke
 but that he take it reasonable
 soe that the Lord maie be
 well served with his owne
 570 good and the maister to
 live honestlie and paie his
 fellowes truelie their paie
 as the manner is **Allsoe**
 that no maisters nor fellowes
 shall not supplant anie
 other of their woorke that
 is to say, if he have taken
 a woorke in hand or els
 stand M^r of the Lordes

580 worke, he shall not putt him
 out except he be unable of
 cunninge to end the woorke
And alsoe that noe maister
 or fellowe take noe prentice
 but for the terme of vij
 years and that the prentice
 be able of Birth that is
 to say freeborn and hole

of limnes as a man ought
 590 to be and alsoe that noe
 maisters nor fellowes take
 noe allowannce to be made
 mason with the assent
 and councells of his fellowes
 and that he take him for
 noe less time then vij
 years and y^t he which
 shall be made a mason be
 able in all manner of
 600 degrees that is to saie free :
 : born come of good kindre
 true and no bondman
 and alsoe that he have his

27

lymnes as a man ought to have
 Alsoe that noe mason take anie
 prentice unless he have an sufficient occu :
 pacōn to sett him on or to sett
 three of his fellowes or two att
 the least on woorke And alsoe
 610 that noe maister or fellowe shall
 take noe man's woorke to taske
 that was wont to goe to Jorne
 Also that every maister shall
 geve paye to his fellowe but as they
 deserve soe they be not deceived
 by false woorkemen

Also that noe mason slander
 another behind his backe to
 make him loose his good name
 620 or his woorldélie goods also that
 noe fellowe within the lodge or
 without misannswere another
 ungodlie or reproachfully with :
 out some reasonable cause

28

Alsoe that every maison shall
 reverence his elder and put him
 to woorshipp And alsoe that
 noe maison shall be
 common player att hazard
 660 or att dice, nor att anie other

slaundered **Theris** be the
 charges in generall y^t
 longeth to every true ma:
 550 : son to keepe both maisters
 & fellowes.

Reherse I will other char:
 : ges in singuler for mais:
 : ters and fellowes ffirst
 that noe maister or fellowe

shall take upon him anie
 Lordes worke nor anie other
 man's worke unlesse he
 knowe himself able and suffi:
 560 cient of cunning to performe
 the same, Soe that the crafte
 have noe Slaunder nor dis:
 : woorshipp thereby, but that
 the Lord maie be well and
 truelie served Also that
 noe maister take noe worke
 but that he take it reasonabl^y
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of limnes as a man ought
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 maisters nor fellowes take
 noe allowannce to be made
 mason with the assent
 and counsell of his fellowes
 and that he take him for
 noe less time then vij
 years and y^t he which
 shall be made a mason be
 able in all manner of
 600 degrees that is to saie free :
 : born come of good kindre
 true and no bondman
 and alsoe that he have his

27

lymnes as a man ought to have
 Alsoe that noe mason take anie
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 610 that noe maister or fellowe shall
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 that was wont to goe to Jorne
 Also that every maister shall
 geve paye to his fellowe but as they
 deserve soe they be not deceived
 by false woorkemen

Also that noe mason slander
 another behind his backe to
 make him loose his good name
 620 or his woorldelie goods also that
 noe fellowe within the lodge or
 without misannswere another
 ungodlie or reproachfully with :
 out some reasonable cause

28

Alsoe that every maison shall
 reverence his elder and put him
 to woorshipp And alsoe that
 noe maison shall be
 common player att hazard
 630 or att dice, nor att anie other

Also that every maison shall
 reverence his elder and put him
 to worship And also that
 no maison shall be

common player at hazard
 or at dice nor at any other
 unlawfull playes wherby
 the Crafts might be slandered
 And also that no fellowe goe
 into the foraine might know

of fellowes wher
 out that hee have a fellowe with
 him that maye beare him wit-
 ness that he was in honest
 playes Also that every Maister
 and fellowe shall come to the
 assemblye if that it bee within
 fiftie dayes abt him if he have
 any warning And if he have

trespassed against the Crafts
 then for to abide the award
 of the Maisters and fellowes

Also that every maister & fellowe
 that have trespassed agt the
 Crafts shall stand for awarde of

unlawfull playes, whereby
 the Crafte might be slaundered
 And alsoe that noe fellowe goe
 into the towne night times
 of fellows wth
 : out that hee have a fellowe wth
 him that maie beare him wit :
 : ness that he was in honest
 places Alsoe that every M^r
 640 and fellowe shall come to the
 assemblie if that it bee within
 fiftie Myles ab^t him if he have
 anie warning And if he have
 Tresspassed against the Crafte
 then for to abide the awarde
 of the Maisters and fellowes
 Alsoe that everie maister & fellowe
 y^t have trespassed ag^t the
 Crafte shall stand to y^e awarde of y^e

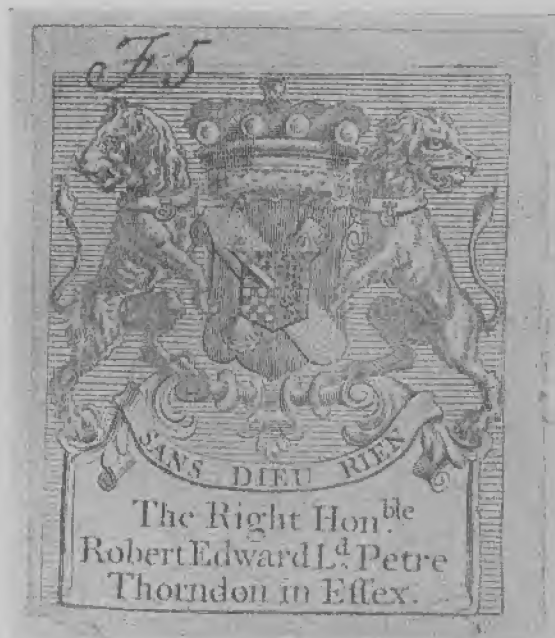
650 maisters and fellowes to make
 them accorded if they can and
 if they cannot accorde them
 then to goe to the Co^mon lawe.
 Also that noe maister
 fellowe make noe moulde nor
 square nor rule to noe leyare
 nor sett noe leyare within
 the Lodge nor without to hewe
 noe moulde stones And alsoe
 660 that every mason receeve and
 cherish strange fellowes when
 they come over the Countries
 and sett them a woorke if they
 will as the manner is That
 is to say if they have moulde
 stones in his place, or els hee
 shall refresh him with money
 to the next Lodgeing And
 allsoe that every maison shall
 670 trulie serve the Lorde for his
 paie And every maister trulie
 to make an end of his worke
 bee it taske or Jorne if he have

his demandes & all that he ought
to have.

Theis charges that
wee have now rehearsed
vnto you and all other that
belonge to masons yee shall
680 keepe, Goe helpe you God &
your Hallidome.

Transcribed by me from the MS. in my possession, June, 1907.

REGINALD A. WILSON.



BOOK-PLATE OF LORD PETRE, GRAND MASTER 1772-1777.

From the original in the collection of
Bro. F. H. Goldney, P.G.D.

PROCEEDINGS AGAINST THE TEMPLARS IN FRANCE AND ENGLAND FOR HERESY, ETC., A.D. 1307-11.

TAKEN FROM THE OFFICIAL DOCUMENTS OF THE PERIOD.

BY BRO. E. J. CASTLE, K.C., P.M.

PART 3.

In the previous part (2) an account was given of the proceedings against the Templars in England. In the present part (3) it is proposed to deal with the proceedings against the Templars in France before the Pope's Commissioners.

In part (1) the circumstances have been given which led to the appointment of this Commission by Clement. The Commission it appears sat in Paris, and daily reports of its proceedings were written out by Notaries, in Latin, and at the close of the Commission two copies of these reports were made—one on vellum, according to Michelet, was sent to the Pope—it was, no doubt, accompanied by the finding of the Commissioners. Michelet says it is now to be found under the triple key of the Vatican. This however is not so, enquiries have been made by the author as to the whereabouts of this copy, and the answer is that it is not in the Vatican. Possibly it was destroyed before the Pope's return to Rome from France. There was, however, a second copy written on paper, which Michelet says, from its corrections and erasures, was probably the original statement written down day by day. This copy was not sent to the Pope, but was deposited in the treasury of the Church of Notre Dame, in Paris, with a statement that it had been placed there by way of precaution, not to be shewn to anyone without special letters from the Pope. The Pope and King, and all concerned, soon passed away, and it appears that this copy had been taken from Notre Dame, and was found in private hands. It has been published by Michelet in 1841, who says that, "in order that the reader may be able to judge for himself, we put into his hands the most ancient criminal process of which there remains a detailed report, which will be found on enquiry singularly curious in the history of rites, manners and customs."

Unfortunately this record is in Latin and is very voluminous, there are nearly 1,000 pages, of a small folio size, containing the depositions of 231 witnesses, whose evidence for the most part is repetition—the same examination over and over again. It is evident that in a paper like the present, matters must be very much condensed, without, at the same time, omitting anything that really throws light upon the dispute. This requires careful reading, but the task is rendered somewhat easier by confining the enquiry to what was really the principal charge brought by Philip against the Templars, namely, that at the Reception of the Candidate the Second Person was denied and His cross insulted.

In the two volumes of Michelet there are to be found, not only an account of the proceedings before the Pope's Commissioners, but copies of the confessions obtained from the Templars by torture in 1307, two years before the Commission sat. These confessions were probably sent to the Pope's Commissioners by the King's party. We know that the alleged confessions of Robert de Sancto Justo and Gaufridus de Gonavilla, Preceptor of Aquitaine, were sent to England where they had been received¹,

¹ See part 2.